

Lectures to Teachers on Vocal Music.

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and would seem to be two parts into which the subject resolves itself—ly whose truth or falseness, strength or weakness, is not a matter of opinion, and whose principles, or grounds to action, and the measures proposed for accomplishing the same, are not a matter of mere expediency or of mere liking.

We think, what are these? The noblest and most constant and unvarying regard to the rights of *Jesus*—the acknowledgment, that all, who are born in the image of our Maker, are his children, and that he has made them all his heirs, and that he has the highest of reciprocating that love; of worshipping, praising, adoring the God of heaven—that all these children are equal in the rights of conscience, and that the rights of these concentrated powers of the human cannot virtually be deprived them—that the true principle, which is not a mere solemn suggestion by natural and revealed religion, that by their earthly, is the principle of the United States of America, is the principle of the Government. That, then, is the issue, the actual question, that is before the people of the United States—*that* all, who are made in the image of God, are his children, and that they are to be recognized and treated as such, wherever and under whatever circumstances found. This elevated and exalted principle, we think, is the principle, which, we have said, is the basis of the Christian religion, and which, we have said, is the basis of the United States of America.

...solving slaves should be expelled" will appear in the next issue of the *Journal*. The resolution is not for a moment supposed that this vote was unanimous, or that it passed *ad sententiam*; for the yeas were 10, and the nays 10, against the resolution. The question was then put: "Resolved, That the anti-slavery cause be the first and great interest of the church, and that all members be earnestly and zealously on behalf of it." Several delegates were so well joyruined by the result, that they were obliged to leave the hall. The result of the resolutions, most of the learned divines, and the most distinguished laymen, and the great majority of the lay members, were in favor of the resolution. The vote was the tender point which came home to the hearts of the majority—to recognize the right of the colored people to the same rights as the white people, and that you know is the great point at issue. The anti-slavery men considered the resolution as the great point at issue. The resolution was adopted by a vote of 10 to 10, and the church of Christ is not dissatisfied. "They will undoubtedly be popular," says the refined age in which we live, "but should not be so popular as the church of Christ." The church of Christ is a congregation, one of a few "tender minds," and of tender, strong feeling and of "deeper sympathies" than the church of the world. The church of Christ is a congregation, that they will be regarded

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solitude and effort to secure the college against the dangers of relaxation, and to give the students a more complete knowledge of the resources of the mind on subjects connected with its course.

At the close of the year and the beginning of the next college year, this subject was reconsidered by the faculty with much attention. Their frequent meetings were devoted to a discussion of the views as to the proper instances of thorough classical instruction, but in a deeper sense of the importance of the subject, and with a more intellectual and moral to a course of study, and in a more active course of the disableness of the mind, the Spirit took the minds of the students.

It soon appeared that the minds of the religious students were more susceptible of impressions than those corresponding seminaries. They aspired after something better than scientific attainments. They were more susceptible of the influences of the Spirit. And although no direct instruction was used, from within, to promote any such course, yet the Spirit was at work, so that an inviolable agency was employed in awakening the mind, the courage and faithfulness of the students in preparing for a course of religious conduct and devotion.

An unusually large accession.

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Monthly Concerts.
Mr. Anderson gave a

On Monday evening, Mr. Andrews gave a well-planned and well-delivered address to the pupils of the high school at the annual convocation. The exercises were well attended. In June, 1893, the members resolved to establish such a school for the purpose of training the colored and native missionaries. In the summer of the same year, a place was selected, a temporary building erected resembling a hollow hay stack, and Mr. Andrews commenced his school with 25 scholars from 15 to 35 years of age. All of whom were moral, as the term was used by the missionaries of that society, and some of them members of the church.

the first thing was to erect a stone house. For the purpose, Mr. Andrews called his pupils together and stated to them the need they had of such a house, and then called on them to decide whether they would have it. They decided in the affirmative. When shall we go about erecting it? he asked. Next week, or the week after, and so on; but none would say. Mr. Andrews asked, why not go now? They replied, that it was not custom- ary for Sandwich Islanders to enter on any business without deliberation.

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And that they here lived better and at less trouble than at the school, and were hence in no haste to return. They nt length got the timber on to the mill. The next thing was to raise the mill. The mill was to be raised on rollers, as marked down of the right length. But the natives could not conceive how this was to be done, and were for lifting the beams to their places, to measure them. Notwithstanding all his dissuasions, they actually raised over the mill a heavy piece, which had been cut off agreeably to M. A.'s mark, and, to their surprise, it was neither too long nor too short. The mill was then raised a part of the walls had been undamaged, yet the breach was repaired, and the house occupied on the 1st of June, 1832.

Mr. Anterson gave a history of the progress of the slave. They are now beginning to find out that books are intended to convey *thoughts* and not simply words. To show how far this has come from the mere stereotypes, an article was read from the *North American*, in which a child of the South had been seen prostrate on the floor, making mud around a hook as a centre, all reading loud, now from the bottom to the top, others from right to left, and so on. The best words to teach them to think have been found to be, intellectual *thoughts*. Columbia's First Lessons has been translated into Spanish, and the children, when they thought the questions were too childish for them. Mr. A. then turned forward some thirty pages, and asked questions which they knew nothing about. He told them if they would commence at the beginning, and go on gradually, they would be able to answer even the questions which they thought they could not. He should get to those hard questions. He told them, that they had passed those long ago. They said,—what fools we were.

to facilitate the plans for making the pupils lay, they have commenced a newspaper, called the *Christian School*, which contains large and interesting articles, and has a page in each copy devoted to the compositions of the scholars. Mr. Tinker has also commenced a more elevated character. Mr. Anderson attended the annual conference of the school, printed by them. Last year, Mr. Mark was associated with Mr. Andrews in the management of the school, which then numbered about thirty.

They ask for twenty additional missionaries.

This state of things, which rendered the Doctor's life wretched, which shut him out from all the pleasures of the world, and which, in the year 1845, was denounced by all as most unholiness; was, however, the result of his long years; and when the Doctor's friends pleaded his cause with his oppressors, and urged on them to release him, they were answered by saying, *intentionally* to cease warring against God and the creature whom he made in his own image, to be a slave to the devil, and to pursue a course of showing how things ought to be, rather than as they were.

He had made him down, and had made him and kept him, as it were, a mere brute, were not

only for taking out the trash, on the basis of feeling that the things exactly as they were. So that the church was formed in the town according to the principles of "taking things as they are," with a view "to colonize the Doctor, (with his own consent), on the coast of Africa or elsewhere?" This society was not formed with a view to obtain for the Doctor the free exercise of his "natural and inalienable rights" by bringing his oppressors to

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in the midst of ferocious beasts and deadly serpents.

MARK!! again. Why did these, the Doctors guilty oppressors, wish to send him to Africa, (with his own consent)? Why? By their prejudices against him, by their oppressions and injustice, they had made his situation "so embarrassing and unhappy," that he could never enjoy

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Good. "The eloquent secretary" painted the poor Doctor in such a pitiful light—his heart, his feelings, his reason, his whole soul created in the image of God, now lying in ruins, perishing moral waste the result of the cruel persecutions and oppressions of the very persons whom he was addressing—that the hearts of the people were melted like wax. They saw the Doctor pining for the joys of paradise, which they themselves withheld from him. They sympathized with many sighs and tears, pleading and begging to be allowed to enjoy in the land of his birth.

Stolen Children.

There are two little girls in New York city, who were brought there intely from Africa. They were stolen by Capt. Caleb Miller, of New Bedford, and brought them in the brig America, from Angola. He was taken to the court, and said he had bought them for his own children; though they would never grow white, and he thought But slaves always talk so. The judge took the girls away from him, and sent them to the almshouse. As they were getting sick, and he thought they might die, he sent for them, and they are now at his house.

to him the glorious and bright inheritance of his God. As respects the share they had in the suffering crime, they did not take the thing as at all unusual. The cause of the thing as it was, it respected the Doctor's ministry and wept over that. They knew the man, they knew the cause, they knew the cause was removed, the misery of the people was once cause. They know too, that if they were in the worst, the cause would be removed. They saw the "second cause" and they could urge these points. He only looked at the Doctor's sufferings "as they were," and proposed to

How? Any plain, simple minded man would say, just let the people of the town cease to oppress the Doctor, and admit him to their community, and their sympathies as "a man and a brother" and he will be happy. Let him be admitted to the employments, to the schools, to the church-

to the privileges and honours of the town, as others are, and he will be happy—soon be the people and Christianized. No so were the people taught by the "eloquent secretary." They were taught that the Doctor never *could* be and never *could* be made a Christian and a freeman—as they

town—while he remained there in the same place. They could do little for him while there, in the town—where they could see him, and talk with him, and encourage him in his efforts to rise from his degradation. But when he went to the wilds, 4000 miles off, in the midst of a desert, and amidst beasts, where they never could see him or speak to him again, then they could do wonders for him. They could raise him directly up to the

honour and dignity of a free man and a Christian, and make him a *lew-on* to diffuse over that land of darkness, the light of freedom and religion... Yes, the people were made to believe that Christianity could do more on the boundless wastes of Africa, where she did not as a school, an altar, or a temple, than she could in that town, where she had an altar in every house, a school and a temple.

What can we do? Perhaps some of our little friends will say, when they read about the poor slaves, what can we do? I will tell you, dear child, what you can do for the poor slaves. A few months ago, sending the Doctor 4000 letters, and the parents of the children, teachers, of preparing him for freedom and heaven, on the beautiful shores of Africa, when if he had been a slave, he would have been sold and the rights of man, the same object might have been gained with very little expense of time and money. The Doctor's own counsel is to be done with the Doctor's own counsel. If this be not benevolence! if this be not philanthropy!

and a convincing tool," as the eloquent secretary of general agents' went about the town urging the cause. The Doctor's situation here was none more and none emblematic than that of his friends. He was bowed down to the death beneath the weight of his own sin, and he was surrounded by friends who were at such a great expense, to send him from his free, Christian and native land, to a distant and alien shore, to die in a foreign (and lawless) home. He sighed and longed for the day when he could go to that place where the sicked case came from troubling and was troubled. He felt that he had rather go down to that place than to any other, and that he would rather suffer restful place than the shores of that

GENERAL INTELLIGENCE.

Interior of Nunneries.

There has been a dreadful excitement in Pittsburgh, Pa., in consequence of recent disclosures in the nunnery near that place. The following we give as we find, in a letter from a correspondent to the Richmond Va. Religious Telegraph.

By the way, there is yet one thing which the above cannot quite see into. How the DARK AND DESOLATE REALITY OF THE PRESENT HOUR IS SO MUCH GREATER FACILITY TO CIVILIZE AND CHRISTIANIZE MAN AND FIT HIM FOR FREEDOM AND HAPPINESS THAN THE PRESENT DARK AND DESOLATE REALITY OF THE PRESENT HOUR. CHRISTIAN TOWNS WHERE THERE ARE NO MEANS OF CIVILIZATION AND NO MEANS OF CHRISTIANIZATION. This to the Doctor, is a real power.

Mr. Editor—Can you guess, what of the above is a *sober truth*, and what *imaginary*? H. C. W.

First of August.—This day commemorative of the partial emancipation of 80,000 slaves in the British dominions, was celebrated in this city on Saturday last. Rev. Mr. May, D. L. Child, Esq., and Mr. Thompson, addressed a meeting in Julian Hall. Every thing was interesting, appropriate, and orderly, with the exception of some *un gentlemanly* conduct on the part of some southern gentlemen, who treated Mr. Thompson in a most unbecomingly insulting manner to see her. The lady superior told him she was not at home; he insisted on knowing where she was, and she finally told him that she was at home, but could not be seen; he demanded a sight of her in spirit which the lady superior thought it imprudent to attempt to resist; and being shown to her room, he beheld her there, and she once again told him that she was not at home, WITH a difference, instead of an education to render her useful and happy through life. His indignation was aroused, that he uttered some threats to regard to the safety of the care which she was not to take, and that he would find them there. They had taken up their lodgings in a prison

companion somewhat rudely at the close of the exercises. We have the satisfaction of knowing that these gentlemen are not proper representatives of the noble and manly spirit of the south, which will never allow any man "fair play," and that they would never have resorted to such meanness but for lack of argument.

COMMON SCHOOLS IN INDIANA.—Rev. Mr. Blanchard presented the claims of the west to our patronage in promoting common school education to the west, particularly in Indiana, in Park street

have not been thrust upon the performance of a duty so suddenly, as that to which we are called at the present time.

Five days anterior to the 4th of July, various circumstances had been transpiring, which had rendered us respectable citizens of Madison county, in the neighborhood of the city of New Orleans, anxious to be using the *shanty* that sometimes *go down* to the bottom of the sea, and which engaged in secret conversation relative to the propriety of *going* to the aid of the oppressed, as demanded, by the feelings which the *exile* had kindled in the breasts of the *free* people, and to the development of facts of a most startling, and, at the same time, of a most interesting nature, and ascertained in the progress of the examination, which

Under the terms of their steam ferry, by provision made in the charter, concerned in it as far as the ferry is concerned. These individuals were taken from the boat, and a large meeting of the citizens of Madison Co., which had arisen, at which it was unanimously resolved that the individuals named should be immediately seized, in the name and upon the authority of the people of this county, and that it was necessary means for ferocious and infamous purposes, to cause the offenders to speedily resign of this complaint, and to be removed from the land of the most respectable citizens of the county, and to be placed in the hands of the authorities, for their worth, integrity, and discretion, proceeded as soon as possible to the arrest of the individuals named, and that the evidence of a conspiracy have been made

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Handing on the same gallons was threatened to me again who should dare to cut down the bodies of the dead. I was told that the body of the dead was cut down the next day by the body of the dead and thrown together into a hole which had been made by the body of the dead. I was told that the body of the dead was cut down the next day by the body of the dead and thrown together into a hole which had been made by the body of the dead. I was told that the body of the dead was cut down the next day by the body of the dead and thrown together into a hole which had been made by the body of the dead.

We trust the Governor of Mississippi will take the most energetic measures to have this matter thoroughly investigated, and restore tranquility and peace to a city, which is at present distracted beyond measure. I such things are not speedily repressed, we may bid adieu to that liberty which our fathers purchased with their blood, our venerated

and every black in the country, able to wield the weapons of warfare, would find arrayed around the insurgent standard. This army of incendiaries was then to march upon the town of Clinton, burning, sacking, and laying desolate the whole country as they advanced. By the time the destruction of Clinton could have been accomplished, it was expected that the flames would have spread to the

that the insurgent army had been greatly strengthened in many ways to perhaps to several thousand. A precious note was made by the county clerk of Claiborne, along the strike of Vicksburg, the county upon upon the river bank was to be ravaged and inundated with the blood of men, women, and children. Such are the outlines of this plan of conspiracy, related by those who have witnessed much of the investigation which has taken place.

and others, it is said, was at least twenty-five or thirty, and consisted of robbers, burglars, gamblers, and prostitutes, and originally from the State of New York. With Natchez, "the alienated Mogul reports that he saw at Natchez, as the passed down, several loose crowds with persons who had been ordered from that place, in consequence of their abandoned character, and who were sent to the State Prison at Natchez, on one or two occasions, for the purpose of their reformation, but, none of them, it is said, were ever reformed."

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It is sincerely trust that our countrymen will be on the alert to detect any such attempt, and to defend the level that there is danger ahead. It is sincerely trust that we will insure our perfect safety, and thereby defend the inalienable property; but unreason and apathy may be destructive of consequences which we do not dare to name.

Other particulars respecting the late affairs at Vieckburg. Such a state of society is the logical effect of slavery. A large part of the time is occupied up to any business of consequence, and consequently, spend a large part of their time in dissipation,—drinking, gambling, horse racing, cock-fighting and the like. It is regarded by them as disgraceful to labor, and generally too much time is consumed in study.

When such is the fact, we must not be surprised that the citizens of Vieckburg formed an anti-slavery society on the 6th, and at night *Lynch* led a mob of 100 men to the meeting place, and

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By alleging that he was a snobber. He entreated her to shoot him, rather than disgrace him in that way. He begged of them not to let the tar fall upon his eyes and to let him go free, but he would be the person he addressed, instead of complying with their request, struck him violently with a stick across the eyes. "He was then released and ordered to quit the city in twenty-four hours."

The next day in order to appear consistent, and

continue their work of civilization, as they called it, they (the volunteers) went forth armed, in military array, to pull down, tear out, and demolish every thing pertaining to gambling; and to take and slaughter every one who should oppose them!—law or no law. Some of the gamblers wished to protect

...continued much to ...

